

السلام على من اتبع الهدى

PEACE BE UPON THOSE WHO FOLLOW TRUE GUIDANCE

OPEN LETTER



ZAHID-UR-RASHIDI

**OPEN LETTER
TO
MIRZA TAHIR AHMED
(THE CHIEFTAIN OF QADIANISM)
1996**

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PUBLISHED BY
AL-SHARIAH ACADEMY
HASHMI COLONY, KANGNIWALA,
GUJRANWALA

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TO,

Mirza Tahir Ahmed,
Chief Qadianist,
Tull Ford London.

Peace of Allah be on him who adhered to the Divine righteousness. It is worth-mentioning that in the annual report of this year, the Amnesty International has repeated the allegations of violation of human rights of the Qadianists in Pakistan and the Govt of Pakistan has allegedly been held responsible as violator of human rights, in the shape of judicial proceedings against the Qadianists. Taking the advantage of addressing you by letter, I invite your attention on this serious issue because on one hand, this issue has become an apple of discord between the Muslims and the Qadianists and an influential pretext in the hands of International institutions and Anti-Islamic lobbies, on the other. It is deemed necessary that you should adopt such reasonable attitude; after taking into account the universally admitted facts which may diminish the intensity of this ill feelings and both the parties may utilize their all energies in positive objectives, in lieu of mutual intellectual clashes.

Dear Mirza!

Your grandfather Mirza Ghulam Ahmed of Qadian enunciated a novel claim of Prophethood a century ago and introduced his fictitious teachings under guise of new revelations and which were repudiated by all the intellectual and religious circles of Islamic Ummah. This

dogma was absolutely dissident to the rudimentary creed of the finality of the Prophethood and against the unanimous basic creed of Islam since last 1300 years Mirza Ghulam Ahmed was declared apostate and non-Muslim; alongwith all his followers. On the other hand, the Qadianists deemed it inevitable to believe in the fictitious revelation of Mirza of Qadian, and the disobedients were declared as renegades. It was an indirect settlement that the Muslims and the Qadianists are two segregate religious disciplines with separate religious ideologies having no pivot of unity. It is not only an accidental fact, but an admitted religious rationale between various religions since thousands of years which segregates multifarious religions from each other. The Qadianists are practically negating these lists and are violating this fact with their stubborn insistence of claim of being Muslims which is the actual bone of contention between the Muslims and the Qadianists. The Qadianists claim that they believe in the Holy Quran and the Holy Prophet Hazrat Muhammad; hence they are entitled to be the claimants of Islam, but this version is not admissible in the historical continuity of world religions. A glance at history reveals that the Jews are followers of Torah and the Prophethood of Hazrat Musa (Peace of Allah on Him). The Christians have the same religious belief, but they have faith in the Prophethood of Hazrat Isa (Peace of Allah on Him) and the Holy Bible. They are termed as the Christians; albeit they believe in the Torah and Hazrat Musa (Peace of Allah on Him). The Muslim believe in the Torah, Bible, Holy Musa and Holy Jesus; alongwith all former

Holy Messengers of Allah. They can't be termed as the Jews or Christians, but are designated as Muslims because they have faith in the Prophethood of Hazrat Muhammad and the Holy Quran.

This Phenomenon is an historical continuity which can't be repudiated. The Muslim point of view is an offshoot of the historical continuity that, as the Qadianists believe in the Prophethood and fictitious revelation of Mirza Ghulam Ahmed of Qadian and consider is a prerequisite for Qadianism and despite belief in the Holy Quran and the Holy Prophet, they can't be encircled into the sphere of Islam.

Alongwith historical continuity and Admitted rules of the world religions to have identity and separate identification among various religions, it is incumbent upon the Qudianist group to separate itself from the Muslims and establish separate religious terminology and symbols so that a separate entity and distinction may be created between both the religions and none between the parties could usurp the other's rights. That's why the Muslim intelligentsia have conceded to the proposal of the poet of the East Dr. Muhammad Iqbal that a segregated religious entity should be established between the Muslims and the Qadianists and the latter must be termed as the followers of new religion. Accordingly the constitutional steps were taken in Pakistan to declare the Qadianists as the non-Muslims and they were legally prohibited to utilize the name of Islam and the Muslims' religious symbols and terminology. These constitutional steps, under the title

of "violation of the human rights of the Qadianists" are continuously been mis-interpreted and propagated against Pakistan and the Muslim world.

Dear Mirza!

So far as human rights are concerned, the actual situation is entirely different. The preservation of religious entity and natural identity is a rudimentary right of the Muslims, like the followers of any other religion and they are entitled to hinder the usage of their religious symbols and terminology by the followers of any other religion. The Muslims are enjoying their legal privilege, neither they are encroaching someone's rights nor they are doing any sort of high handedness. On the contrary the Qadianists, despite considering themselves separate from the Muslims, are stubbornly and incessantly injuring the religious identity of the Muslims by misusing the Islamic symbols and terminology which is a crystal clear violation of the humans rights of more than one billion Muslims of the world. This attitude of the Qadianists is a repudiation of the admitted rule of the continuity of the history of the religions and their identities. This is the actual bone of contention of the present dispute and tension between the Muslims and the Qadianists. In its contradiction, it seems appropriate that the attitude of two contemporary religious movements of Qadianism be cited here. First one is the movement of black American leader Alija Muhammad who accepted Islam during this century and claimed Prophethood and propagated his religious teachings with reference to his fictitious

revelation. Despite a large number of followers, the Muslim Ummah, in general rejected his religious ideology. His son Waris Din Muhammad, after ascertaining religious enlightenment, disowned the apostatic ideas of his father and announced to accept the general spiritual ideology of Islam and included him in the general Islamic sphere of Ummah and today he is leading a big multitude of the genuine and orthodox Muslims in America. The second movement belongs to the Babists and Behais of Iran. Their founders Muhammad Ali Bab and Beha-Ullah who claimed Prophethood and new revelation and simultaneously in accordance with the universal rules of world religions, they separated their religious identity and name from the Muslims and never insisted on the usage of the world "Islam" or mis-appropriating the Muslim identity. That's why, albeit, having fundamental religious differences, they have no sort of dispute with the Muslims, as is existing with the Qadianists

Dear Mirza!

It is a crystal-clear reality that the actual reason of the present strife between the Muslims and the Qadianists is not the religious differences, but the real apple of discord is non acknowledgment of the logical consequences of the religious differences and it is evidently proved that its all responsibilities lie over the Qadianist group. Their creed is absolutely different from that of Muslims and they must abstain from creation of doubts by using names and terminology of the Muslims and not to injure the religious entity and

identity of the Muslims. The Qadianists should use their own terms and symbols to extirpate the present tension. It is a humble submission to you that don't frustrate yourself and the other Muslim world by sticking to your illogical point of view. It will be better if you give up your heretic beliefs and join the Muslim Ummah like reverend Waris Din Muhammad. The whole Muslim Ummah will extend a warm reception to your realistic decision. If misfortune is your fate; then segregate your religious identity from the Muslims and adopt the legal and valid character of a Non-Muslim minority; by accepting the democratic verdict of the elected parliament of Pakistan. Any other alternative would not be justified or judicious and you will never be triumphant to achieve your unjustified and immoral version over Muslims Ummah, with the help of western regimes or anti Islamic lobbies. I hope that my submission would invite your proclivities to ponder at the right and positive spiritual creed.

"Peace is upon Him who followed the path of righteousness."

with compliments,

Abu Ammar Zahid-ur-Rashidi,
Khateeb Markazi Jamia Masjid
Gujranwala-Pakistan

(This letter was published in the daily "Jang", London on September 2, 1995 under the title of "The Chief of the Qadianists, Mirza Tahir Ahmed should pay attention:")



An Analysis Of The Qadianistic Response Over The "Open Letter To Mirza Tahir Ahmed"

The Amnesty International, in its annual report of 1995, mentioned the cases registered against the Qadianists in Pakistan and I wrote an open letter to the Chieftain of Qadianism Mirza Tahir Ahmed and requested him to accept the admitted facts and universal truths so that this tension may be eased in a logical way and international lobbies be devoid of any opportunity to harm them. In this connection, a suggestion was offered to the Qadianists to relinquish the new Prophet and new revelation and repatriate into the general body of the Muslims and natural teachings of Islam. In case of denial, they should accept Islam as a separate religion and adopt a separate name for their new religion and a separate religious identity, so that this tension and dispute may have an end. I referred to the historical continuity of the world religions that the acolytes of every new religion had been determining as the followers of new religions, separate from the previous. As the Qadianist group has faith in Ghulam Ahmed as new prophet and believes in his fictitious revelation, hence it must adopt a new identification for their new religion. In the open letter, two contemporary religious movements of Qadianism, the Behais of Iran and the followers of Alija Muhammad of America were cited. Muhammad Ali Bab and Beha-Ullah were also claimants of Prophethood and revelation but

they honoured the historical continuity of the world religions and adopted new name and new identity for their religious ideology. Despite declaration of the Behais as non-Muslim, the Muslims have no such strife with them. Alija Muhammad of America was claimant of Prophethood, but his son Waris Din Muhammad repudiated the heresy of his father and subjugated to the orthodoxy and universal truth of Islam.

After these submissions, Mirza Tahir Ahmed was requested not to retain dubious atmosphere by insistence over Islam because it deteriorates the situation and it would be better if he seeks remuneration of Allah almighty by penitence from his apostasy. Otherwise he should adopt a separate name and identity for his religion. This open letter was published in the daily "Jang", London on September, 02,1995 under the title of "the Chieftain of Qadianism Mirza Tahir Ahmed should pay attention." While the monthly "Dar-ul-Uloom" of Deobend, the monthly "Al-shariah" of Gujranwala, Weekly "Khatam-e-Nabuwat" of Karachi, Weekly "Laulak" of Faisalabad and the weekly "Maharat" of Lahore, also published this letter.

The sincerity and seriousness of this letter deserved the same degree of consideration from Mirza Tahir Ahmed but no response was received from him even after a span of six months. Some of the Qadianists responded to the open letter and tried to answer the salient points of the open letter. Their detail is as below.

1. A letter of Mahmud Butt of London was published in the daily "Jang" London, dated, 23rd September,

1995.

2. The weekly, "Al-Fazal International" which is published from London has published a detailed answer, written by Muhammad Ahmed Hami under the title of "Delusions and demands of Zahid-ul-Rashidi." This answer consists of three pages and to some extent, can be considered as the formal reply of Mirza Tahir Ahmed.
 3. The monthly periodical of the Qadianism, "Al-Taqva" which is published from London in Arabic language, has written an editorial of two pages on this letter, in November 1995.
 4. Ch. Muhammad Siddique has posted a letter in reply from Rabwah which was written in October 1995.
 5. The weekly Maharat of Lahore invited public response, after publishing my letter and the essays of S.N. Ahmed of Germany, Abu-Noman of Rabwah and Tahir Shehzad of Lahore were published, in reply
 6. A commentary by "Chisti; a minor worker of Sunny Tehrik" of Karachi has also been published in the weekly Maharat. Before analytical review of these answers two prominent points are worth mentioning.
- I had been waiting for the formal answer of Mirza Tahir Ahmed uptil now, as I consider it my moral right because my actual addressee was Mirza Tahir Ahmed, but the essay of Thair Shahzad published in weekly Maharat disclosed the reason, in his sentence.

"The Chieftain of Qadianism has followers in

Millions. You have raised such a huge step. Have you the same number of the followers?" Further writes, "Before addressing the Chief of Qadianists, you will have to counter millions of Qadianists."

It shows that according to Qadianistic philosophy of ethics, it is mandatory to have millions of followers before addressing Mirza Tahir Ahmed or asking any reply from him.

- The Qadianists always stress upon ethics and ethical distinction is always described as a salient characteristic of Qadianism, but in response to may open letter, in lieu of serious and critical appreciation, mostly Qadianists have adopted reproaching and taunting style which is very queer.

Peculiarly the essay of Muhammad Ahmed Hami, published in the official periodical of the Qadianism is an embodiment of Qadianistic approach of "ethical standards."

A few sentences of the essay are mentioned here:

1. Talking about the activities of the author, Muhammad Ahmed writes, "Now this year, the wasp of the term "basic human right" has stung this person." Simultaneously he admits, "This letter deserves analytical study and the delusions of this malicious Mullah be explained."
2. About some other prominent figures of the "Movement for the finality of the Prophethood", he writes, "These Mullahs got infuriated on the publicity of inhumanitarian incidents, but such considerations

are expected where little shame is found."

3. "Such buffoons like, "The conqueror of Qadian", "The conqueror of Rabwah", and "The conqueror of the Qadianism" were born in the past and are harping at the same string, till today."
4. "Babblement in Arabic and Persian does not make a man scholar."

Mostly answers were written in the same style and language. It was deemed appropriate to throw these indecent answers into the dustbin and the open letter and its answers written by Muhammad Ahmed Hami, published in "Al-Fazal" be republished in a pamphlet and decision be left over the reader, but I studied an event of Mamoon-ul-Rashid which changed my scenario.

Once Mamoon-ul-Rashid called one of his slaves who replied in a very rude manner. The companions of the Mamoon felt it ill. On this Mamoon said, "if we keep our manners upright, The manners of these slaves are distorted and to keep their manners upright we have to distort our manners. So to ameliorate other's manners, why should we adopt bad manners."

Setting aside their cases of manners and civilizations, I want to have a perusal of the gist of my open letter and its answers which consist of two parts. Some are concerned with the ingredients of my letter and some are absolutely irrelevant. I shall concentrate only on those points which are answers of the ingredients of my letter.



Report of the Amnesty international.

In my letter I have mentioned the annual report of the Amnesty International as "this Phenomenon has become a weapon in the hands of Anti-Islamic lobbies."

Mahmud Butt writes, "If the report of Amnesty International be rejected as a propaganda of the non-Muslim lobbies, then what will be the future of reports about Russia, India, Yugoslavia, Israel and Burma etc."

Mahmud Butt is compelled to see the reports of Amnesty International or the reports of other international organizations; working on human rights, with reference to the Qadianst issue. As he himself is a Qadianist, so each report of any institution written in the favour of the Qadianist, seems true to him. Otherwise the general viewers of Islamic world are very well conversant with the fact that such organizations of human rights are fortifications of America and western countries against the Islamic and the third world. Such reports attain the vested interests of the relevant forces. A minor example can be taken, of the propaganda on International level against Pakistan with reference to the child labour. The clandestine perspectives have been disclosed that this move was financed by the Indian commercial circles which aimed at to defame the carpet industry of Pakistan in the International markets. Many programs were telecasted through electronic media and many of the scenes were

picturized fictitiously. It is a common observation that upto the extent of Pakistan, many reports of Amnesty International are one -sided and the second party is not consulted even. The American Government, itself decides about some of the policy matters one sidedly, obsessed by its ulterior motives. During the tenure of Richard Mikky as the American counsel in Lahore, I met him with a delegation of Jamiat-e-Ulema-e-Islam.

During discussion, the Qadianistic issue was also discussed. I asked him that America is supporting the Qadianists to a high degree of extent while country level parties are working against the Qadianists in Pakistan. Specially, "All Parties Action Committee for the Protection of Finality of Prophethood" is present, but America has never bothered to ask their point of view and the decisions are taken one sidedly. This thing has already been on the record that Mr. Richard Mikky had no answer of my point. It is my humble submission to Mahmud Butt that Amnesty International is not a group of angels and its reports can not be considered as the ultimate truth. Those reports which does not accomplish the ethical and judicial requirements are not mandatory to be accepted.



RELIGIOUS DIFFERENCES OF THE QADIANISTS AND THE MUSLIMS.

I had written in my letter that the Muslims and the Qadianists do not belong to one religion and follow different ideologies and it would be quite natural to have different designations and different religious symbols. Moreover all the Islamic world has declared the Qadianists as Non-Muslims and vice versa. This is a proof of segregation of their respective religions. On this point Muhammad Ahmed Hami writes, "We challenge the unanimous verdict of all religious and intellectual circles of the Islamic Ummah that Mirza is out of the sphere of Islam."

Mahmud Butt writes, "it is a height of perfidy that annunciation of declaration of Non-Muslims is from your side but the whole blame is attributed to us. Such treachery, fallacy and imaginary blames are really tormenting."

It means that according to Muhammad Ahmed Hami, the Muslim world is not unanimous at the heresy of Mirza Ghulam Ahmed and according to Mahmud Butt this thing is beyond reality which is related with the Qadianists that they term the Muslims as pagans. Now let's have a perusal of these two points.

So far as the apostasy of Mirza Ghulam Ahmed and his followers is concerned, it is evidently clear that the entire Muslims of the globe, their international organizations, intellectual institutes, religious centers

and multitudes of Muslim scholars are present. They can be consulted on this point, for instance.

1. A representative institution of all Islamic organizations, "Rabita Alam-e-Islami" (Co-ordinator of Islamic world) has very clearly declared the Qadianists as Non-Muslims.
2. Jamia Al Azhar has issued the verdict that the Qadianists are Non-Muslims.
3. All the religious and intellectual institutions of Indo-Pakistan are unanimous over the paganism of Qadianism. None among the prominent intellectual and religious institutions of the Islamic world has rebutted this general consensus of the Islamic Ummah. If there is no such precedent, then it is a requirement of justice that the reality must be admitted with its logical contents. Hami has referred Maulana Abu-al-kalam Azad, Maulana Zafar Ali Khan, Nawab Azam yar Jang, Maulvi Charagh Ali, Allama Muhammad Iqbal, Khawaja Hassan Nizami and Maulana Abdul Majid Deryabadi, that all these dignitaries have acknowledged services of Mirza Ghulam Ahmed for Islam, but he has surpassed the rudimentary point that on those days he was not a claimant of Prophethood and he was competing the Christian missionaries and frivolous Arya Samaji ideology as a Muslim preacher, but when he claimed the Prophethood all the Muslim Notables withdrew their sympathies for Mirza. An excellent example is of Allama M.Iqbal who might have uttered some sentences of praise for Mirza, but when he ascertained the reality, he declared Qadianism as a new edition of Judaism, in his letters to Pundit

Jawaharlal Nehru. Allama Iqbal was the pioneer who demanded the declaration of Qadianists as Non-Muslims. It is an admitted fact that Mirza Ghulam Ahmed and his followers are considered Non-Muslims by the entire Muslim world. So far as this is concerned that the Qadianists never declare the Muslims as Non-Muslims, I quote a few instances:-

- ❖ Mirza Ghulam Ahmed Qadiyani says "Allah has revealed it upon me that any body who has received my message and he is reluctant to accept me, is not a Muslim." (Al-Fazal 15 January 1935).
- ❖ Mirza Bashir-ud-Din Mahmud who is the son of Ghulam Ahmed and second chief of Qaianism; writes, "All the Muslims who had not the oath of allegiance to Mirza yesterday, albeit they have not heard the name of Mirza, they are pagans and out of the sphere of Islam." (Aina-e-Sadaqat Pg 35)
- ❖ The second son of Mirza Ghulam Ahmed, Mirza Bashir Ahmed writes, "Every person who believes in Musa but not is Isa or believes in Isa but not in Muhammad (Peace Be Upon Him) or believes in Muhammad (Peace Be Upon Him) but not in Mirza (Masih Ma'ud), he in only pagan, rather definitely pagan and out of sphere of Islam." (Kalamat-ul-Fasal Pg 50)
- ❖ On the eve of partition of the Sub-Continent, the Qadianists put up their separate case before the Redcliff commission, with reference of the territories of Gurdas pur. They excluded themselves from Muslims and this atrocity increased the number

of the Non-Muslims and consequently these territories were handed over to India. This area was the only gate way to Kashmir for India and this act of atrocity helped in the creation of Kashmir dispute, in the long run.

- ❖ The burial prayers of the founder of Pakistan, late Muhammad Ali Jinnah were led by Sheikh-ul-Islam Maulana Shabbir Ahmed Usmani. But the then Qadianist Foreign Minister Zafarullah Khan denied to offer the burial prayers and replied on the question of a journalist, "Consider me a Non-Muslim foreign Minister of a Muslim Government or a Muslim foreign Minister of a Non-Muslim Government." This treachery of Zafarullah Khan was defended by the Qadianists organ "Al-Fazal" in the words "It is reality that Abu Talib was a benefactor of the Muslims like M.A Jinnah but neither the Muslims offered his burial prayer nor the Holy Prophet (Peace Be Upon Him) did so." (Al-Fazal 28 October 1952).
- ❖ While discussing the Qadianistic issue in the National Assembly of Pakistan in 1974, the then chieftain of Qadianism Mirza Nasir Ahmed very clearly said on the floor of the Assembly, "We consider the entire Muslims of the Globe as the Non-Muslims who do not believe in Mirza Ghulam Ahmed." In the presence of the above mentioned realities if Mahmud Butt deems it a fallacy that the Qadianists don't consider the Muslims as the non-Muslims, I cannot help praying of righteousness for him.



NEW PROPHET: NEW RELIGION.

I had written in my letter that it is an admitted fact of the continuity of the world religions that each religion changes with its Prophet. Setting aside the question of genuineness or falsehood, it is crystal-clear fact that Mirza Ghulam Ahmed has innovated a new religion and he has no concern with Islam. It is a logical requirement that the Qadianists should adopt new name, symbols and rituals for their new religion which must be different from those of Islam.

Muhammad Ahmed Hami has one objection that "Hazrat Haroon was a Prophet but his religion was not separate from that of Hazrat Musa. Likewise Hazrat Suleman was a Prophet but his religion was not different from that of Hazrat Daud."

Apparently this objection seems reasonable but Hami has neglected a salient point that in my letter, I have not only mentioned the new Prophethood but I have talked about new revelation and new Divine book. Hence the excerpt from my letter is again cited here.

"A glance at history will reveal that the Jews are followers of Torah and the Prophethood of Hazrat Musa (Peace of Allah on Him). The Christians have the same religious belief, but they have faith in the Prophethood of Hazrat Isa (Peace of Allah on Him) and the Holy Bible. They are termed as the Christians; albeit they believe in the Torah and Hazrat Musa (Peace of Allah on Him). The Muslims believe in the Torah, Bible, Holy

Musa and Holy Jesus; alongwith all former Holy Messengers of Allah. They can't be termed as the Jews or Christians, but are designated as Muslims because they have faith in the Prophethood of Hazrat Muhammad and the Holy Quran."

So far as the Prophethood of Hazrat Suleman and Hazrat Haroon are concerned they had no new Divine books with them. Hence they could not be designated as the founders of new religions. Now Hami would designate Mirza as the member of such class of prophets but it would be again incorrect for two reasons.

1. The Holy Messenger of Allah Hazrat Muhammad (Peace Be Upon Him) has negated any sort of Prophethood after him. That is why Musailmah was discarded by the Holy Prophet (Peace Be Upon Him) who despite following the Holy Prophet claimed a new Prophethood.
2. Mirza Ghulam Ahmed and his followers would not accept this position because Mirza is a claimant of a huge number of divine injunctions which has rebutted even the elementary concept of Islam like Jihad. It is again submitted for Hami that the dogma of change of Prophet changes the religion is not set by me, but it is a historical rule which is confessed by the second chieftain of Qadianism Mirza Bashir-ud-Din Mahmud. On 30th December 1915, he delivered a speech in Masjid-e-Aqsa in which he said "When Allah Almighty observed their plight, he sent another prophet whose advent created a new religion. In this way prophet came after prophet and

the creation of group after group started. Consequently there are thousands of religions present in the world today." (Anwar-e-Khilafat Pg 157). If I have termed the Qadianists as followers of new prophet with new religion, I have sought guidance from the universal rule of historical continuity of the world religions. Mirza Bashir-ud-din Mahmud also agrees with me on this point.



MUSLIMS' INTERNAL ACCUSATIONS OF INFIDELITY:-

S.N Ahmed, Abu Noman and Muhammad Ahmed Hami have mentioned the Muslims' Internal accusations of infidelity and cited this phenomenon as a reference that many Clans of Muslims accuse of infidelity against each other and if all such verdicts are collected; Muslims would hardly be found and if the Muslim scholars have declared the Qadianists as Non-Muslims, it is not a serious issue.

This point needs a profound analysis and a careful heed, because it is a common matter of thinking that if many groups would declare one another as pagans then what would be the fate of such declarations and if these verdicts are baseless then why the verdicts against the Qadianists are so much influential. Here two points are

note-worthy.

1. The reason on which one group is declaring pagan to the other. Whether they are really paganistic or not.
2. The group on which the accusations are implicated, what is its version. If the practices are paganistic and the concerned group continuously confesses its commission, then that verdict would be implicated and its promulgation would be undubious. But if the practices are insufficient to reach the paganistic ranks or the concerned group denies to practice them, then according to the legal norms, the benefit of doubt would favour the accused. Which helps in the acquittal of numberless accuseds from the courts. The benefit of doubt is only achievable where doubt is present and in absence of doubt no criminal is allowed to take the advantage of it. I quote a common example of two major religious factions of Pakistan, i.e. Deobandis and Brelvis. Some Brelvi scholars have given the verdict of heresy against some of Deobandi scholars because they say that blasphemy against the Holy Prophet (Peace Be Upon Him) is paganism and some of the writings of the Deobandi writers have such elements. Hence they are Non-Muslims. In this case the Brelvis are the complainants and the Deobandies are the accuseds. According to the version of the Deobandi scholars blasphemy against the Holy Prophet (Peace Be Upon Him) is absolute paganism but the Brelvis have misinterpreted them and are unable to ascertain its essence. In this case both the

parties agree that blasphemy against the Holy Prophet (Peace Be Upon Him) is paganism but they differ at its interpretation, not of rules. So it is a dispute of interpretation not of rule. Simultaneously the Deobandi scholars have issued the verdict that to join in the personal attributes of Allah Almighty is polytheism and paganism. Some of the Brelvi scholars have given vent to such expressions which come in the realm so the believers of such belief are non- Muslims. In this case, the Deobandis are the complainants and the Brelvis are the accused. According to the Brelvis, to join somebody in the attributes of Allah Almighty is an open paganism but the Deobandies have misinterpreted such writings. Here both the groups agree on the base but they are bifurcated on the interpretation. In the above mentioned both the cases, there is no difference on principles but they are opposing each other on interpretation. If these cases would be referred to any court, both the parties would be acquitted on the benefit of doubt and their versions on the principles I would discard their mutual verdicts of paganism. On the contrary, the dispute between the Muslims and the Qadianists is absolutely different. Here the Muslims are the complainants and according to their version, the claim of Prophethood and revelation after the Holy Prophet (Peace Be Upon Him) is paganism. As Mirza Ghulam Ahmed claimed Prophethood, so he and his followers are Non- Muslims. This version has made the Qadianists accused. They are absolutely denying this principle

that the claim of Prophethood after the Holy Prophet (Peace Be Upon Him) is paganism. Here difference between the Muslims and the Qadianists is of principle not of interpretation. In this case position of the Qadianists is of that accused who is denying the legality of that act by which he is declared as the accused and the accused who denies the basic-law cannot be given the benefit of doubt. The mutual differences are once again reiterated. On one side is an accused who bows before the law but is defending him by denying the accusation of its violation. While on the other side there is a criminal whose violation of the law is above-board and is challenging the authenticity of law itself. So neglecting case of Qadianism under the pretext of internal Muslim strife would be a clear extirpation of basic legal norms.



SEPARATE ENTITY OF THE QADIANISTS

In my letter I advised Mirza Tahir Ahmed to accept the entity of Non-Muslims because they have a separate religion from the Muslims and they should defend their logical rights, which they have by this entity This advice proved a red rag to the bull for all the responders, which is not justified. As it is a settled fact between

both the parties that their religions are different so the name and religious terminology of Islam can be utilized by only one group. If we ponder at the statement of Zafarullah Khan at the burial ceremony of founder of Pakistan M.A Jinah that, "Consider me a Non-Muslim Foreign Minister of a Muslim Government or a Muslim Foreign Minister of a Non-Muslim Government." The theme of this statement would justify that which party is entitled to utilize the name and terminology of Islam. One party is entitled to it since last 1400 years while the other party is claiming for it since only one century ago.

What will be the natural justice in this case? Of course each and every forum would deprive the Qadianists of their false claims. It will be an interesting fact for the Qadianists that separate entity of the Qadiyanists and their minority rights is not only the demand of Allma Iqbal or the Muslims but is the demand of Qadianist Chief Mirza Bashir-ud-din Mahmud also. In his statement, in "Al-Fazal", on 13 November 1946, he said, "I have approached a higher English official through my representative that like the Christians and the Zoroastrians our rights be acknowledged. That officer replied that they are minorities and your are a sect. Then I requested that the Christians and Zoroastrians are also sects. Hence in legal capacity we should be dealt like them." This statement discloses an other clandestine motive

The Qadianist chief demanded minority rights while the official advised him to be a religious sect which

shows that who is the actual man behind the curtain and which are the forces who want to keep the Qadianists among the Muslim ranks, despite having different ideologies. So the Qadianists should not insist on separate entity and minority rights but should openly accept it as a logical end of their religious activities. Because there is no reasonable alternate available for them.



DISTORTION OF NAMES.

Ch.Muhammad Siddique of Rabwah has complained in his postal reply that the Qadiyanists chose the title of "Muslim Ahmedia Jama'at" (Muslim Qadianists group) so why do you distort their name as Qadianists or Mirzaites, while in the Holy Quran the distortion of name is prohibited. It is my submission that it is a settled rule that any body or any group is independent in the selection of names and that will be the identity of that person or group and if some other person or group adopts such name which may affect the identity of the other, the effected party has the right to object. The permanent rules of registration of name and trade mark are prevalent throughout the world, in this connection. There aim is to hinder the duplication of the name and identity, e.g, the name of our country is Pakistan and if any other country would select this

name and uses it for identification, we will object and all the just and judicious nations would second our point of view.

It must be in the knowledge of Ch. Muhammad Siddique that the use of name or trade mark is legally prohibited and such attempts is termed as the "fraudulent act" in the eyes of law and if the human rights are seen in this reference, the result would be against the report of the Amnesty International because practically the Qadianists are misusing the name, terminology and identity of the Muslims throughout the world and thus they are violating the basic human rights of the Muslims. So we are reluctant to allow them of this practice. My second submission to Ch.Muhammad Siddique is that we have not designated the Qadianists as Mirzaite. This name had been adopted by their elders. On 17 January 1907 the Qadianist paper, "Badar" has written that during the life of Mirza Ghulam Ahmed, he was eulogized in the annual congregation of Qadian in the Following Verse,

[Who has disclosed the secrecies of the Christianity, indeed he is the only being, who is staunch Mirzaite].



"TWO QUESTIONS OF CHISTY"

The weekly "Maharat" has published an essay written

by Chishty. Full name of Chishty is not described. Only attributive title of a "Humble worker of Sunny Tehrik" is written. It is an attempt to give the impression that the writer comes of Brelvi school of thought which is against reality. Absence of name of writer and the style of writing clearly shows that the name of Chishty is used for impersonation. The writer has given the remarks that the Qadianists and the Deobandis are two different names of the same thing. We hand over these remarks to the court of history without further comments because the screen of history is not so much dim which can't clarify the reality. Any how two questions of the writer are worth mentioning.

1. I wrote in my letter that on the basis of new Prophethood and new revelations, Judaism is different from Christianity, Christianity is different from Islam and subjected to this criterion, Qadianism is different from Islam on the basis of new prophet and new revelation. The writer has the objection that, "Is Zahid-ul-Rashidi not openly assaulting that Judaism Christianity, Islam and Qadianism are placed on one line of truth and in this way he is including Qadianism in true religions." It is my submission to the writer (Chishty) that in my open letter I have not touched the question of truth. I have talked about general bodies of the religions and the acknowledgment of existence of a religion does not equalizes to its truth. Sikh religion has an independent entity which took birth after Islam.

The teachings of its founder Baba Guru Nanak had got a great impact of Muslim saints. He founded a new religion, got followers and a new religion existed. The Muslims acknowledge it as religion and while describing the world religions, Sikhism is mentioned alongwith Judaism, Christianity, and Islam. It does not mean that this religion is likewise true. Qadianism is a separate religion. It has millions of followers and its entity is a visible reality but it does not fall in the line of true religions. Truth or falsehood is a separate issue and existence of manifold religions and their Co-relationship is a separate issue and if the writer is unable to ascertain the difference then what we can do?

2. The writer has asked that we are demanding the Qadianists to adopt separate name and religious symbol, but it was not felt necessary to demand this thing from the Christians or the Christians had demanded this thing from Muslims. I say no, and it was because of the only reason that the Christians and the Muslims honoured the historical rules of continuity of the world religions and adopted separate names and symbols and the necessity of such demand was not felt. This is first time in history that we are demanding the Qadianists to adopt the separate name and religious symbols, because of violation of admitted historical teachings. It has come into practice first time. New religion-new revelation but the identity is previous one, which is a big mischief.

After my submission, I reinvite Mirza Tahir Ahmed and his followers with all sincereties that they should review the situation with earnest seriousness and acknowledge the admitted facts and their logical consequences. I close my submission with the last para of my open letter.

"It is humble submission to you that don't frustrate yourself and the other Muslim world by sticking to your illogical point of view. It will be better if you give up your heretic beliefs and join the Muslim Ummah like reverend Waris Din Muhammad. The whole Muslim Ummah will extend a warm reception to your realistic decision. If misfortune is you fate; then segregate your religious identity from the Muslims and adopt the legal and valid character of a non-Muslim minority; by accepting the democratic verdict of the elected parliament of Pakistan. Any other alternative would not be justified or judicious and you will never be triumphant to achieve your unjustified and immoral goal against the Muslim Ummah, with the help of western regimes or anti Islamic lobbies."

I hope that instead of traditional reaction, Mirza Tahir Ahmed and his acolytes would ponder at my sincere invitation.

I pray Allah Almighty to guide them towards virtuous righteousness.

"Accept! my Allah Almighty. The sustainer of the worlds."



OPEN LETTER

To

MIRZA TAHIR AHMED

مَا تَكُنْ مُحَمَّدٌ مِنْ آبَائِهِمْ
مِنْ بَنِي الْوَالِدِ الَّذِي كَانُوا يَدْعُونَ
عَلَيْهِ

Muhammad is not a father of any of
your men, but he is a messenger of
Allah and the last of the prophets.
And Allah has the Knowledge of
every thing.



Published by

Al-Shariah Academy
Hashmi Colony, Kangniwala, Gujranwala